

JAN 13 1955

LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

JUN 16 1955

The ANSGAR LUTHERAN

The Two Keys

By MIROSLAV TOMASH

Translated from the Czech by ANDREW P. SLABEY

IT IS LONG AGO since I bought it in Prague. It travelled with me across the boundaries and shared with me the fate of a refugee. Its former beautiful blue covers fell apart, and so I decided to bind it anew myself. But what with? Only the black lining of my overcoat was available. That's why this book has such a strange cloth binding. But why did I constantly drag it along with me? I didn't understand it; the thing was only a hindrance, but I didn't have the heart to part with it. The book reminded me of home. Really, why did I buy it anyhow, this Protestant Czech Bible, when I'm not a Protestant myself?

Fate blew me with my Kralitz Bible into Italy. I found myself in a prison for war prisoners. The prison was the former cloister of St. Peter at Cardena. I still recall with horror the long hall—it was really two corridors—which served as bedroom and living room. There was a pile of filth, and so many insects that they moved the bed covers. And even more of hunger.

It was just at Christmas time. I don't know how I came upon a can of meat. Maybe some friend sent it to me. But what good is a can, if you have nothing to open it with? I placed it on the shelf beside the book and gazed at this uncommon pair. To both these things I lacked a key. The Bible was of no use to me, for I had no interest in its contents, and the can also was of no use to me, although I had great interest in its contents.

On the next day, when they let us out into the courtyard, I searched with eyes and hands for something that could open the can of meat. The dump was covered with poor hungry folks who were picking over the garbage for half-spoiled bits to put in their mouths or pockets. They looked at me hatefully, thinking I wanted a share of their loathsome supply. I had luck; in a moment I found a real key to open the can!

I am not going to describe how eagerly I attacked my can. After I fed myself on its good contents, I gazed at the book which remained alone on the shelf. And then a thought flashed through my head: "Don't you also need a key to that?" But such a key is not to be found in the dump! I took the book in my hand and freely turned its pages. I read a section here and a section there, but from it all I had only a confusion in my head. Then I came to the Gospel of John and began to read carefully its first verses. And as I read my eyes were wonderfully opened and light entered my mind. At last I had a key—a key which at once began to open the contents and the meaning of this Book for me. Since that time it is for me a "can" of Divine truths, the fountain of strength and food for my soul, without which I would weaken and perish.

On that day I found two keys: one which opened for me a can of meat, and another which gave me the knowledge of God and of the Lord Jesus Christ.

Bible Society Record.

News and Notes

A WARNING

From time to time I receive letters that have been sent to various pastors within our synod from Nigeria, and some that have been sent elsewhere and directed to the National Lutheran Council asking for Bibles and hymn-books. I have referred this matter to the superintendent on the field, who informs me that they are written by "irresponsible youngsters, who even will start a small business of their own by using pious phrases and appeals." The superintendent on the field, Rev. A. Pilgaard Petersen, advises us to ignore the letters.—N. B. Hansen.

Lynwood, Calif., Pastor Allan D. Hansen. The fourth annual outdoor Nativity Pageant was again given on the church property the four evenings beginning Christmas Day. Last year's attendance was 2500; this year's attendance rose to 4500. Added attractions this year were: opening the pageant with 3 trumpeters, adding a squad of soldiers that preceded the centurion who came in riding a horse and read the proclamation that all the world should be enrolled; thirdly, a scene from Herod's court. St. Paul's feels that this pageant not only can but will grow into one of the outstanding and largest attractions of the area.

Camp Douglas, Wis. The ringing of the bells on Christmas Eve was a particularly welcome sound in Camp Douglas, Wisconsin. For it marked the first service of the St. Stephen's Ev. Lutheran congregation in their newly completed church. More than 250 people answered the bell's call to worship, and were comfortably seated in the nave and overflow room. An impressive candlelight service, with fine music by the choir, made the night a momentous one in the little town. Especially enjoying the occasion were the scores of members and friends who had worked hard and long—donating many thousands of hours of labor—to finish the building program.

Much of the construction of the church was supervised by Wm. Nelson, contractor and builder of Tomah, who has been president for many years of St. Peter's Lutheran Church at Shennington. The furnishings were purchased from and installed by the

Endicott Furniture Company of Winona Lake, Indiana. Many of the furnishings—altar, pulpit, pews, etc.—have already been paid for as memorial gifts.

The Sunday school will now hold its sessions in three spacious rooms, the pastor will have a well equipped office, and the ladies of the church will be well pleased with a completely modern kitchen. Members of the Mission Guild, having already completed the dossal curtain for the chancel, are now making curtains and drapes for the windows of the basement rooms.

Many of those who visited the church for the first time were amazed at what had been accomplished with little money and much hard work. The total cost of construction is approximately \$27,000, cost of property \$3500, and furnishings (nave furniture, tables and folding chairs) about \$5000. The indebtedness of the congregation will be under \$14,000. The building program was made possible at this time by a generous bequest from the estate of a former member, Mrs. Amanda Thompson Robertson. Distribution of this is not yet final.

Members of the congregation are grateful to the Wisconsin District which extended financial aid to them through many years before and immediately after their relocation. They are now completely self supporting. The pastor, Sidney E. Jorgensen, also serves a congregation of the E.L.C. at New Lisbon, Wisconsin.

United Lutheran Church 35-Year Growth Cited

The United Lutheran Church in America has nearly doubled its membership since it was organized 35 years ago.

A number of baptized members has increased from 1,092,614 in 1918 to 2,141,626 in 1953, according to figures just compiled by Dr. F. Eppling Reinartz, church secretary, which will be published in the forthcoming 1955 ULCA Yearbook.

The number of congregations increased over the 35-year period from 3,795 to 4,280, in the church's 32 synods in the United States and Canada.

Final parishional reports to Dr. Reinartz showed the United Lutheran Church gained 53,681 members in 1953

over 1952. The secretary's year-end summary revealed 2,141,626 members this year as compared with 2,088,000 in 1952, an increase of 2.6 per cent. The number of pastors increased from 4,032 to 4,338 and the number of congregations from 4,253 to 4,280 in the year.

AT NEW YEAR 1953

New Year's time down through the ages

Turned a leaf of life's grim page
Grim in many different ways,
But also full of happy days.
Cloudy days brought on distress
But sunshine came with happiness
So time goes on with joy and peace
But let us not fret for the morrow
There is a hand so strong above
Guided by our God of love.
He knows our need and in His love
Are joys and sorrows we must live
And when our final course is run
Eternal life has just begun
With Jesus, our Redeemer, we
Shall live and be eternally.

—Geo. Brodeur

Lutheran Appeal Gets Hundredth Carload of Food

Minneapolis—The one hundredth carload of food donated to the 1953 Lutheran Food Appeal was received from farmers at Waverly, Iowa, announced here by the Rev. C. Nielsen, national director of the program.

The appeal is sponsored jointly by the Lutheran World Relief, the National Lutheran Council's material aid agency, and the Board of World Relief of the Lutheran Church-Missouri Synod.

The contributions comprise 70 carloads of shelled corn, 25 carloads of wheat and two carloads of maize. Nielsen said, adding that more are expected before the year is over.

"It is gratifying to know that Lutheran farmers, when told by pastors about conditions in areas of distress, are willing to identify themselves with their suffering brethren and respond so tangibly with gifts of food from the fruit of their labor through the Saviour," he said.

The best response has come from Minnesota where 23 carloads of corn and three carloads of wheat were

(Continued on page 13)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a copy for the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1921. Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN,
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

CAN WE IMPROVE ON OUR EVANGELISM?

The following remarks are prompted by the great evangelistic conference which will be held this month in Milwaukee, Wis. The articles on pages 7 and 8 are also printed to make us think about this problem. It is the central problem of the church. For in evangelism we attempt to be obedient to the last command of Christ, when He said, Go out into the world and make disciples of all nations.

The conference at Milwaukee is expected to do big things. It is expected that those who are able to attend will come home and be helped and inspired to do great things for God.

However, we have been thinking, if it might not be all right to make a marginal note to such big conferences. Could it not be better if we had more smaller conferences than just one? It is urged that each congregation has an evangelism committee. We therefore ask, if it would not be better to have some 20 congregations meet together for a series of evening meetings at a central place. These meetings should be attended by the evangelism committee of each congregation and as many visitors of each congregation as possible. This would certainly bring the whole subject and inspiration much closer to these 20 congregations, than a big one far away could do. They can generally only read about the big one in the church papers.

There is another problem we think should be mentioned. Is there not a danger that too much of the American idea of success, which is so prevalent now, may get to characterize our approach to evangelism? It is true that we are out as salesmen to present our gospel message, yet we find when we read the gospels and the letters of the apostles, that it is often very difficult to go out with this message.

Suppose we think of an ordinary worker in a congregation. He is not very concerned about getting new members, but he is concerned that the congregation may grow in grace and

spiritual strength, so that the new members gained may be integrated into the congregational life. Here many congregations fail. So many Americans move every year that there is a constant going and coming in a town and city church. If the life among the members is not so that they at once of themselves begin to interest themselves in the new members, much of the work of the pastor is in vain. He will be occupied in finding the unchurched and bringing them in by instruction and baptism and confirmation. But if after they are brought in, the life in the congregation is not able to make an impression on them and keep them interested, many will simply become members in name only.

There are two things that build up the church. The pastor through his preaching and his contact, and the life of the congregation, which may be described as the fellowship of the saints, or the fellowship of the Christians. Often congregations seem to forget the last part. They expect the pastor to do what we said above, but the life of the church does not hold them. Certainly every church member who wants to see his church move forward, must learn to see that point. The life or the living fellowship of the congregation will always be the chief factor in helping new converts deeper into the faith.

Again we want to say, that if the life in the congregation is what it should be, that congregation cannot help but be an evangelizing congregation. Evangelism must grow out of the life of the church.

Could we not learn something from Paul. He not only evangelized, but he was very eager to build up the church of God. Paul writes to the Corinthians, "Since you are eager for spirit-gifts, seek to excel for the upbuilding of the church," I Cor. 14, 12, Verkuil's translation. What does he mean by the upbuilding of the church? Surely, not just gaining new members. It seems to us that Paul wants to tell the congregation of Corinth that as they get built up in true Christian love, the

gifts of the spirit will abound, and these gifts will produce effective evangelistic results. But we have heard it even proclaimed, "Build up the church numerically, and you will get the gifts of the Spirit." Of course there is some truth in that. But it is putting the cart before the horse.

We had part in a preaching-teaching-reaching mission last year. It was an area mission of some 25 congregations. We were blessed by that mission. It did teach some of our people how to go out witnessing. The pastors met four forenoons for inspiration and instruction. In the evening an invited speaker addressed the congregation on evangelism and we had some 28 visitors go out and call on non-church members. All that was very good. But perhaps if the 28 visitors could have gone to a central place and together with the other visitors from the congregations been instructed in these two things: Evangelism and the importance of the life on the congregation, it might have been even better. Some may say that the speaker in the evening in each congregation did emphasize these two points. This is true. However, we believe that these 28 might have had a much deeper understanding of the whole subject of how to win and keep people in the church of God, if they had attended four evening sessions as we have mentioned. Is not this what the big conference at Milwaukee is trying to do for a very select group of laymen and pastors?

And let it not be forgotten that the evening sessions generally are not very well attended. In the towns and in the cities, it is difficult to get people out in the evening. But the 28 could have brought their experience back to the congregation, and that would be very enriching. The method of calling is not so difficult, but again it is the life of the congregation which will inspire the visitors and also be a help to them in getting a response to their calling.

Let us close these remarks by repeating: Seek to excel in building up the church of God, but let us be very sure of what it means to build up.

IS THIS REVIVAL?

By Vance Havner

Everybody is talking about the great religious revival that is supposed to be in full swing nowadays. Certainly, we welcome any indication that this muddled world is even faintly inclined to draw nigh unto God, and we do well to meet any such inclination with the gospel. But it may be that we are reading more into the picture than the facts will justify. Just because a business tycoon or a politician has a good word for God does not necessarily mean that we are all headed for the mourner's bench. Samson and Delilah have gotten into the movies and a boom in hill-billy religious ragtime records is on, plus a rash of novels based on the early Roman persecutions. Toy manufacturers are said to be producing dolls that kneel for prayer, and secular magazines run articles on prayer next to full-page liquor ads. Nothing succeeds like success, and everybody is riding the religious bandwagon.

But all of this does not necessarily add up to national repentance. Even bigger and better church buildings and increased church membership do not spell a spiritual awakening. Our bodies are the temples of the Holy Spirit, and if we do not bring these to church dedicated to God, he will not hear us, though our meetinghouse be as big as the Pentagon. There is such a thing as church membership growing without the church members growing. When the membership grows and the members do not grow, then the advance may be statistical but not spiritual.

Numbers Not Enough

Even the National Council of Churches compares booming church reports with the moral state of the land and sees little reason for shouting. Church membership at an all-time high loses some of its impressiveness against the fact that the morals of the nation are at an all-time low. That was not the case when great revivals of the past got under way. Months ago, Billy Graham called attention to this same paradox and said, "It is beginning to dawn upon many of our church leaders that church membership is not enough."

The Bible does not get too excited about mere religion. They had a lot of it in Isaiah's day, and God was bored with it. Amos thundered against those who went up to Bethel to transgress and to Gilgal to multiply transgression. Paul prophesied a coming day when a form of godliness without power would be popular. That has usually been understood to mean dead orthodoxy and cold formalism—and indeed it does—but it can also mean a popular imitation Christianity, full of pep but without power.

Some of us are concerned these days, not only with

Communism and Catholicism and other isms, but with a popular, imitation, catch-all Christianity, an all-inclusive hodge-podge at compromise with a pagan world both in doctrine and practice. An imitation revival would be worse than no revival at all. "Woe unto you when all men speak well of you" might be said concerning Christianity these days. The cause of Christ is not necessarily enhanced by a plug from a celebrity. The early church upset the world until Constantine became a church member, the empire sponsored the church, and the saints exchanged scars for medals. It was said of the early faith that "everywhere it is spoken against" (Acts 28:22). There is ground for suspicion when too many big shots recommend religion.

Popularity Not Always Reality

It is often said that a Christian today does not counter persecution as in the early days because the world has been permeated with the influence of Christianity and is more kindly disposed towards it. But is it not possible that an imitation brand has become popular while the real article would be rejected as much ever? "All that will live godly in Christ Jesus shall suffer persecution" we are told, and "all" does not mean "some." The persecution may take a more subtle form but it is doubtful that Paul would be any more popular in a lecture hall now than on Mars Hill long ago.

We are suffering in some quarters from a cheap optimism under Christian auspices. One would think the Lord came down here to furnish us all with rose-colored glasses, singing "cheerio," and painting the clouds with sunshine. He was realistic. He saw things as they were and as they would be. He saw lawlessness abound and love abating. He raised a question as to whether he would find faith upon the earth when he comes again. He was no Pollyanna preacher, smiling the clouds away. "Looking on the bright side" was not his philosophy. He looked on the right side, which is the bright side eventually, but not immediately.

As much as we need revival, and as much as we long for it, we must not settle for something "just as good." Genuine repentance, leading to restitution, confession, renunciation, and a clean break with the world, with flesh, and the devil, is serious business, and some lawless wigs who talk religion would be conspicuous for their absence if the real thing broke out. There is a danger that many will accept the popular substitute and be all the more difficult to reach with the true.

"Revive us again" is our prayer today, but let the revival be a revival and not a pleasant imitation.

—Watchman Examiner

CHURCH NEWS FROM HERE AND THERE

Preparations for Third LWF Assembly in U.S. Begun

Geneva, Switzerland—Preparations for the third Lutheran World Federal Assembly, to be held in 1957 in the United States, have begun.

Bishop Hanns Lilje of Hannover, president of the federation, visited the headquarters here recently to discuss plans for the Assembly, and a meeting of an enlarged commission on theology has been called at Hamburg, Germany, on February 3-5, to determine and study the main theme of the assembly.

The third Assembly of the LWF will be held late in the summer of 1957 at a place in the United States to be announced. The most likely candidates for the event are Minneapolis, St. Paul, Philadelphia, Pa., and Purdue University at West Lafayette, Ind.

According to the LWF information service, Bishop Lilje said the Assembly would provide opportunity for the discussion of the world-wide Lutheran message as well as several public events.

Expressing that Lutherans ought to learn from the experience of last summer's World Council of Churches Assembly at Evanston, Ill., he added that regard to conference methods and lessons were most apparent: first, a carefully prepared presentation of the main theme is important; and, second, that it is important to speak evangelistically.

Bishop Lilje warned that the presentation of the main theme ought not to be "too highbrow," but of a nature that is easily translated into a church sermon, the LWF information service

added that the discussion of the theological issues ought to have in mind of which the participants in the assembly are aware, and that such a "direct discussion" should definitely include decisions on theological questions by majority vote.

Because the Evanston Assembly demonstrated the importance of speaking evangelistically, Bishop Lilje suggested that an early decision be reached on what kind of messages and declarations should be planned for the 1957 LWF Assembly.

The task of the enlarged Theological Commission meeting at Hamburg in January will be to determine and announce the main theme for the third

Assembly, and the commission is also in charge of the preparation of pre-conference study material on the theme.

Candlelight Celebrations Held in Africa

Johannesburg, So. Africa—Some 20,000 Europeans (white) took part in a spectacular "Carols by Candlelight" Christmas celebration in Johannesburg's biggest park.

Nearly 27,000 participated in a similar gathering at Capetown, and big crowds attended others held at most major centers from Africa's southernmost tip right up to the Copper Belt.

The candlelight movement, organized five years ago to finance an orphans' village in the Transvaal, now has more than 500,000 members in sub-equatorial Africa. It is conducted by a laymen's committee headed by D. N. Murray, Johannesburg's director of social welfare.

With money derived from the sale of candles at the celebrations, the committee last year opened the Transvaal project which is modeled along the lines advocated by the noted 18th century Swiss educational reformer Johann Heinrich Pestalozzi.

The candlelight ceremony here was held in a vast amphitheatre on the shore of the city's Zoo Lake with the flickering light of the thousands of tapers reflected in the lake's waters. Accompaniment for the carol singing was provided by a Salvation Army orchestra, an organ and a Johannesburg choir.

Church Workers Report Religious Revival Among Kenya Natives

Nairobi, Kenya Colony—Victory in the battle to overcome the murderous Mau Mau secret society that has terrorized Kenya Colony since 1952 is sensed by church workers here who report an "overwhelming" religious revival among natives throughout the Colony in recent months.

The spiritual resurgence is accompanied by an unprecedented demand for Bibles, hymnals, Testaments, tracts and church services. This is credited to a concerted drive begun late last year in which the Kenya Christian Council as well as other Protestant bodies not affiliated with it, the Roman Catholic Church and the

Kenya government all are participating.

A notable success of the campaign has been the conversion of Peter Muigai, son of the Mau Mau leader Jomo Kenyatta, who recently issued a statement calling upon his fellow Kikuyus to forsake the secret society and its superstitious practices.

Religious workers who have been carrying the moral drive to detention camps, fortified jungle villages and the native sections of Nairobi itself, which is constantly teeming with a fluid population of around 90,000 Africans of many tribes, report surprising success among the 70,000 Kikuyu, Embu and Meru tribesmen confined behind barbed wire in camps and prisons.

About 10,000 of this number, they say, are ordinary criminals and the rest Mau Mau members, supporters or former followers. The latter are divided into three categories: "black" or hard-core terrorists, "grey" for soft-core Mau Maus and "white" for those cleansed of cult beliefs and ready to be released after a period of probation.

Tom Askwith, a senior Christian Council official, said that as soon as the "blacks" are removed from a camp, "the 'greys' almost invariably begin to take an active interest in religion and rehabilitation."

"This revival of interest in religion has been sparked by the church workers who went into these camps," he said. "After their very first services and Bible readings, they have always been flooded with demands for more—from virtually every man in the camps."

An African Inland Mission worker, the Rev. K. N. Phillips, also reported "amazing" results of his camp visits.

"Day after day hundreds are openly leaving the Mau Mau," he said. "Many a time men stand up before as many as 500 of their fellows to confess and announce their decision to follow Christ. The inevitable question asked me in every compound—whether it be 'white,' 'grey' or 'black'—is when I am coming back."

The Moral Rearmament Organization was the first to institute religious work in the detention camps when, early in 1953, it moved into the Athi River camp for hard-core terrorists on the principle that "it is best to convert the leaders."

Officials of M. R. O. report that 500 of the 1,720 persons held in the camp

have been weaned away from the Mau Mau, that 23 of these who are "completely pure" have offered to work at rehabilitating fellow tribesmen, and that the Kenya government intends sending them to some of the other camps for this purpose.

The 1,200-odd at Athi River who have not "responded" are being transferred and it will become one of the government's chief rehabilitation centers where detainees will be taught urban trades such as carpentry, metalwork and cabinetmaking.

Schweitzer To Get Hundreds Of Letters On 80th Birthday

New York—Hundreds of congratulatory letters from well-wishers all over North America will be delivered to Dr. Albert Schweitzer at Lambarene, French Equatorial Africa, by a U.S. consular official in time for the 80th birthday on Jan. 14 of the famed Nobel Prize-winning medical missionary, theologian, writer and musician.

Robert G. McGregor Jr., consul general at Leopoldville, Belgian Congo, whose jurisdiction includes French Equatorial Africa, took the letters

with him on his return to the Congo after a home leave in the U.S. He said he would be happy to make a special trip through the jungle to Lambarene "carrying the mail" to Dr. Schweitzer safely and in time.

Non-Religious Christmas Display Stirs Dispute In Denver

Denver—A spontaneous movement to "put Christ back into Christmas" has mushroomed here during the past few weeks as the result of a controversy over downtown holiday decorations that are completely without any religious note.

The dispute has become one of the biggest "letters to the editor" issues in years as residents have written Denver newspapers to protest or praise the decorative display put up by the Retail Merchants Assn.

Merchants paid \$16,000 to festoon lampposts all through the downtown area with huge papiermache figures having a striking resemblance to the seven dwarfs of Snow White fame. They also have added huge deer heads, toy soldiers and dolls, but nowhere is

there a figure of religious significance or even a Santa.

Said one letter writer: "I am saddened by the hideous and irreverent so-called decorations... More and more each year they are taking Christ out of Christmas. This is something for soberminded folks to ponder."

Wrote another: "Just what are the (the decorations) depicting? A New Orleans Mardi Gras? Surely nothing suggestive of the Christmas spirit. Couldn't someone take them down before Christmas Eve?"

But the letter which brought the heaviest argument and the greatest response was one defending the display. It said: "Certainly it is nice to see some type of holiday decorations that portray the actual gaiety of the season rather than the religious angle. Certainly that part can be handled by those who care to watch the individual interpretation given at their particular church. There are more people who do not believe in the religious angle than those who do. A non-sectarian, non-religious angle is by far the most appropriate."

A Letter From Ed to Ned

Dear Ned:

I was very interested in your letter, which came to me during Christmas. It was a rather strange letter about Hans Jensgaard.

Do you think that you really helped Hans Jensgaard? I admit there are many people somewhat like him. They have had an experience they are pleased to call conversion. And I shall be the last to deny that God did something in the heart at the time of his or their conversion. But no doubt you were a member of the same church as Hans was. What did you do to help Hans out of this snare of the devil. I am sure you have noticed that there are a number of people in every church, who have some of the same inclinations as Hans had. It may not be money that troubles them. But it

may be many other things. Have you not met some people, so called good Christian people, who easily get hurt feelings. They get "mad" at some one in the congregation, and then they quit going to church. They may think they are smart, and that they are going to show people, that they will not be pushed around. But the fact is that they are punishing themselves, when they go about with a grudge and leave the church where the Gospel is preached.

You may also have known some people, who always want to be the big shots in the congregation. They think they know it all, but they do not pray very much for themselves and the pastor and the congregation. For they have developed a sort of self-righteous attitude, which they seem to be un-

able to get away from, even though they hear the Word of God every Sunday.

It seems to me, Ned, that you are beginning to be somewhat like Hans whom you criticize. You are even thinking of going to some other church. But don't forget that you will find the devil just as active in the church as where you are.

I would like to give you one advice. I hope you will take it. Get down on your knees and pray for the forgiveness of your sins. Then you should also pray for your erring brothers in your congregation. But pray most about your own errors.

When you have done that you may drop me another line.

Yours,
Ed

BOOK REVIEWS

Prayers of Kierkegaard

A choral work by Samuel Barber—was well received at its first performance on December 8 at Carnegie Hall in New York by the Boston Symphony led by Charles Munch with the Schola Cantorum and solo singers. The texts

are taken from Soren Kierkegaard's works and described thus by Olin Downes in The New York Times:

"The texts of the 'prayers' were taken from various writings of Kierkegaard, from his Journals, from The Unchangeableness of God, and the Christian Discourses. The thought is fundamentally of the infinity of God

and of God's love; the wish for 'longing' to be absorbed in Him that man might be one with this infinity, all the days of his life; that our sins 'be not held against us' that we be held up against our sin. 'Not how we went astray, but how Thou didst save us.'"

(Continued on page 11)

A P O L O G I E S

By J. M. T. Winther

er begin a letter with an apology" is a very fine at is far more honored by breaking it than by g it. And then when there is nothing else? Some- t is however all that a man honestly can do. And e I am such a man at this moment.

re me I have a list of 85 names to whom I ought written, some of them ought to have had a letter onths ago. And here I sit, not even knowing can begin to answer any of them.

I ought to have done was to have written this two months ago, with the hope that our kind would have pity on me and give it a space in our NSGAR LUTHERAN.

not want to promise too much in the title to this so that those who attempt to read it will not be appointed. But I have already half regretted that not make it THANKS, for that is really what I like to say to all those who have been awaiting ver to their kind letters, congratulations, pic- alendars, or whatever they may have sent me.

le I left for my fifth and naturally my last stay Japan, I promised myself to send at least a post- to every one that wrote to me. That seems so tle and quite easily done. And while we were in a, I often wished that somebody would have sent n a postal card with a few lines to tell me of ns.

this fall I believe I have succeeded in keeping mise. But now I am hopelessly behind. Last as I answered 217 letters. It took my "vacation" o not know if I accomplished anything worth e spent. Comparing my list with last year's it ke it might be still more this year.

es not mean that I am going to break my promise, n going to ask my friends to have patience with ot take my silence as a sign of indifference. ght perhaps think it queer that an old man can l time to write at least a brief answer to a letter ay have taken them precious time and thought e. May I tell you just a little about the way I suc- passing my time?

LUTHERAN BIBLE INSTITUTE

school was started shortly after I got back to Ja- was not merely that I was asked to come and me work here, but I was told that it depended al- on me, if it would be started. If I would not t would not be started for one or two years. I ot hinder a work that was very much needed (more than any of us dared think at the time,) I promised to come for a year and if mutually le two.

first year passed in such a way that there was not word said about staying on the second, and like- third. Then I was directly begged to promise to at least for two more years. They are running t spring, and I have even threatened that they ave to kick me out, when they got tired of me.

act is, I have always been very happy in my herever and whatever it has been. Still I do not

think I have ever had nearly as much genuine joy and satisfaction of any work, as the work here in our Kobe L. B. I.

In the first place it is so much needed. We need workers here in this wonderful land where there is a greater response, at present, than in any of the 56 years since I first came here.

In the second place the L. B. I. has had a wonderful response, far above anything that we dared hope when we started. If we could get even four students we would start. We got up to 23 the first year. Since then we have had more students than we could accommodate.

Now we have plans drawn for a good school that would give us rooms for 60 additional students (we have an average of 40 now). All we need is just a few dollars. One farmer in N. Dak. has supplied the first \$20,000. We wait for just four more of his kind and caliber, then we might have it before next fall, and we should not be forced to say no to so many of those who would like to come.

In the third place, we see results that have surprised even a rather optimistic great-grandfather. To teach these eager young men and women who come, and who study not in order to pass an examination, but in order to be enabled to tell others of the Savior who found them, that is a joy, even far greater than I had expected to experience this side of heaven.

And to get out to the places where these young people work and see what the Lord actually has been able to accomplish through them, it is wonderful to see groups of earnest men and women who might never have heard about the Savior, had it not been for these students we have tried to help! Often we have some of these new converts as students. Some of them have gone out and are already busy helping others as they themselves were helped. If we live long enough to begin our sixth year next fall, we expect to have what might be called third generation students here.

A few years ago I did get started to write a few "snapshots," how I have wished for time to continue them; there are quite a number that really ought to be told about, in order to show what the Lord can do through small means.

A word about our policy might not be out of order. We accept any man or woman who can be recommended by their pastor or missionary. No conditions are imposed. If a man or woman does not think himself called to go out in the work as a full time evangelist, there is no pressure whatever brought to bear. On the contrary, they are often warned not to go unless the Lord gives them a call they cannot resist. But the fact is that so far only one man has not gone into direct evangelistic work, and he has been a real good help to his own pastor. To help men and women to do so is actually one of our prime purposes.

Those, who after one year here, go out into the work are welcomed back here after one year of evangelistic work. We have not yet had nearly all back. But that has not been because they did not want to come back, but simply because they got into the work to such an

(Continued on page 8)

Pastors are Best Preachers

Random Preaching Is on the Decline. Visiting Preachers Are Playing a Lesser Role

John R. Scotford*

The best way to empty a pastorless church is to have a different man in the pulpit every Sunday. The more we know about psychology, the more pathetic becomes the candidating sermon. Despite their burrs and their unction, imported dignitaries from Scotland and England no longer inspire American congregations with holy awe. This undoubtedly works in reverse. Five times we have gone to Canada for a month of summer preaching, and on four of these occasions we came away with a sense of defeat. The random, unrelated sermon just doesn't work any more.

A Transformed Art

Fundamentally this is due to a change in the role of all public speech. The human voice, locally applied, was the original means of mass communication. As the printing press accelerated its speed and spawned a larger product, it took over the job of disseminating facts and ideas, but lacked the power of the living voice to stir the emotions. Then came the radio, and the vast army of lyceum and chautauqua lecturers folded their tents and disappeared almost over night. Listening to a raucous radio is far easier than straining one's attention to catch the words of a laboring speaker. It now appears the political oratory is likely to be transferred from the back platform of trains and vast armories to the television screen. The reason is that the people can see and hear a speaker better via television.

Yet public speech is not a lost art, but rather a transformed one. Among the surprises of the last presidential campaign was the effectiveness of Estes Kefauver's handshaking, cracker-barrel approach to the voters of New Hampshire. He went where the people were, and they loved it. Intimacy is the secret of successful public utterance today. To be heard one must go to the men and women in the audience in a personal way. The effectiveness of any talk can be measured by the speaker's awareness of where he is in space and time, and of his consciousness of who it is that he is talking to.

APOLOGIES

(Continued from page 7)

extent that they could not leave it, unless there was a substitute to carry on what they had started. Often such a young man had weekly meetings in 4 or 5 places with occasional meetings in additional places.

The call for our "graduates" has been so great that twice the number could easily have been placed, if only we had had them. We could have had more had we had more space. This year it seems that the Christians back in Norway are trying to raise the money still needed for that new hall.

Reaching the People

For many years the writer has been an itinerant suader of churches, and he has learned several things. To romp into a town without looking the place over is a bit like making love to a girl without asking her name. Florid introductions reciting the speaker's all-time achievements are an abomination, and do far more harm than good—but the more people he has shaken hands with before he speaks, the better will he be listened to. A Saturday night informal session with the leaders of the church will double the effectiveness of any Sunday morning presentation. A speaker succeeds as he makes a real contact with his listeners.

Applying this to sermons, the emphasis has shifted from a message from God to a message to the people. This does not mean that God has been bowed out of the picture; it does mean that people are increasingly skeptical of vine truths which have no apparent relation to their lives. Uction and ponderosity are no longer acceptable face value. It is not sufficient that the preacher speak for God; he must also speak to the people in terms which they understand.

One of the most hopeful developments in the church life of today is the new emphasis upon pastoral visitation. Gone is the minister who wandered over the country making speeches during the week, turning up one day to preach before he went on to the next place. Preaching is the species of divine who considers it beneath his dignity to push a doorbell—unless he has been invited to dinner. Ability to share in the lives of his people is the first mark of a successful pastor.

Intimacy rather than impressiveness is the secret of great preaching. Only a pastor who knows and loves his people can really climb this mountain.

—Condensed from The Pastor

*John R. Scotford is former editor of "Advance" and editorial secretary of Congregational mission board.

It may be necessary to start a third year from fall for those who have had two years here. It is likely that we may be able in time to give a full 5 year course with evangelistic work in between.

We do have a fine theological Seminary, and we have sent no less than 11 of our men to it. But it is recognized by the government, and that has made it impossible to take men without full preliminary academic training. What we want to do here, is to help those with academic training to go on to become regular pastors.

(Continued on page 9)

any have shown even remarkable ability to be pastors even after the first year.

The immense poverty, beyond description, has made it utterly impossible for many highly gifted men to get the academic training they themselves would desire to have. It is even impossible for them to get anything to pay for their board here; they can only come if they can get somebody to underwrite their expenses while they are here.

The first year I dared use half of my pension for that purpose. The second I used all, and each succeeding year has seen an increase, but it seems to be literally true that "the river of God is full of water" (Psalm 134:9), for while I have been at the very bottom of my supplies on one occasion, it has only been once. It takes me 1.11 a month to have a student here. This year I have had three. Three of them have had operations that could not be postponed. I have only gotten one half of that back, and still there has been no lack (Ps 34:10).

To those who may have read as far as this, I should like to bring my heartiest thanks for all kindness, not least for intercession. Everything has gone so wonderfully smooth that sometime I tremble at what the old evil might do to us, if we should get smug and self-congratulatory. We know his wiles, and we try to keep praying that he may keep us in humility without having him humiliate us on account of that paralyzing poison, self-confidence.

A special word of thanks to those who have sent pictures of various kinds that can be used in our Sunday schools or kinder-gartens. But be sure they are good

CHRISTIAN pictures that actually tell a story about the Lord. Pictures of candles and roses, of lilies and sleds may be beautiful to look at, but they do not tell anything about Christ to those who do not know Him beforehand. If others can use them, well and good, we do not care for THEM.

Calendars are most acceptable. Morticians often send more than the members of any church care to take home. We are exceedingly glad to have them as early in the year as possible. They are given to hospitals, schools, offices, or to private persons who can read English.

Last year's calendars (or still older) are also very welcome; just cut off everything except the picture itself, and save postage. They are used as prizes for S. S. children, or to hang up in sick rooms. One and maybe more of our pastors take them around every week, explain them and leave them a week and then he changes them (he had them beautifully mounted on colored paper, so they look very attractive—remember the Japanese are very artistic and very CLEAN; anything soiled would do harm. I once got a large package that I HAD to burn for the good name of America, they would have thought us to be too dirty, or maybe intending to insult them. I wonder if even the Negroes in darkest Africa do not appreciate something beautiful).

So please forgive my silence. Accept my thanks. And whatever you do please remember the Lord's work in your prayers. Intercession has some wonderful promises, even for the intercessors (Tim. 2:1-4).

Your old friend and brother-servant
J. M. T. Winther

DANSK NYTAAR

DANSK NYTAAR 1955 was completely sold out a few weeks after it appeared. Since then hundreds of orders have been received by our publishing house in Blair, and a new edition is therefore being printed. Those who are interested in securing copies should send their orders as soon as possible. —Here is a review by Pastor J. M. Girtz.

"Dansk Nytaar" has done it again! The genial Professor, Dr. Paul Nyholm of Trinity Seminary, has done a remarkable job editing our only Danish publication. Nyholm certainly has—no, not measles or hydrophobia, but a contagion that is much, much rarer, the gift and talent of the true journalist.

Look at the cover, with the picture of the statue of H. C. Andersen, with two boys gazing thereon. Turn the cover, there see the greeting in Ny-

holm's own eager handwriting, and thereunder read the new year's greeting by the great Isaiah of the North, Grundtvig. Turn a couple of pages, (where you skip the index and the fly leaf,) and there to greet you you will find the beloved likenesses of our dear friends, the Primate of the church of Denmark and his good wife, The Rev. Bishop and Mrs. H. Fuglsang-Damgaard. It is their silver wedding picture, taken in a corner of the 200-year-old Bishop's Mansion in Copenhagen. Read the good Bishop's new year's meditation. It will do you good, for it is filled with concern, the concern of a true shepherd for his flock; but also with words of faith, hope and love.

Turn the pages again. Let yourself be carried away on wings of hope and faith by our ever-charming, sensitive-souled poet, August Bang. Read on, and mirror your own soul in Erik Møller's meditation. Read Skanderup's

word of admonition, "Fear—Fear Not." See his picture, who if he had a bit more hair on his head could be mistaken for the great story-teller, H. C. Andersen himself. Follow the editor's sister Anna, and verily you are in Denmark, and it seems so good to be there.

But horrors, I have now only reached page 23, and there are 180 pages in the book, just crammed full of stuff. And that reminds me of the afternoon spent by yours truly with the editor in the study and home of one of the world's best-known Danes, an H. C. Andersen enthusiast, a man who is known in all the homes of America, Dr. Christian, alias Jean Hersholt.

But you will have to "Read All About It," and this library of good things costs you only ONE DOLLAR, and you may get it at the Lutheran Publishing House, Blair, Nebraska, or from someone in your local church who sells "DANSK NYTAAR."

THE LUTHER LEAGUE

Homer Larsen, Editor

"Jesus, Savior, Pilot Me"

Pastor J. E. Andersen, Geneva, Minn.

When a great ocean-going ship approaches the harbor at New York City, the radio operator sends a message to shore asking for a pilot to come out and guide the vessel into the harbor. The water through which the ship is to pass looks safe enough except for an occasional rock projecting up out of the sea, but down in the water where no man can see are many dangers to the safety of the ship and its passengers. There are jagged rocks which could tear great holes, sinking the ship. In some places the water is too shallow so that the ship would run aground and be left helpless. The sand that forms the floor of the harbor is always shifting in the changing current adding to the danger. To safely reach the docks the ship must be steered past all these "hiding rocks and treacherous shoals"; only the expert pilot knows the safe path.

And so the great ship stops for a moment at a safe distance from the harbor to take a pilot on board. To try to sail on into the harbor without him would only mean disaster.

Life is very much like a ship on a voyage.

Not many of us have seen the launching of a large ship, but I'm sure you have all seen pictures of that exciting moment when the ship slides out of the dry dock in which it was built into the water for the first time. Such a launching is usually attended by a joyous celebration. Some dignitary breaks a bottle of champagne over the bow, naming the ship at the very moment it begins to slide. Whistles blow, bells ring, a band plays and everybody shouts, raising a regular pandemonium. High hopes are held for safe and successful voyages for that ship.

Most all of us get a good start in life, welcomed joyfully into a family who love us, taken to the Church

and given to God in Holy Baptism, christened with the name our parents give us. That young man or young woman is not normal who doesn't begin his life with many fond hopes and dreams for a happy, successful life. And why shouldn't he, considering who made him? The best builder there is created his body and soul, giving life. After we are grown and life settles down to a daily routine we often forget that "we are his workmanship, created in Christ Jesus for good works," but not while we are young. Oh, there are so many things we are going to be and to do.

There are many, and I am one of them, who on their Confirmation Day sincerely vowed that they were going to live with God, obey His commandments, serve Him all their lives. Then it looked so easy; then we asked, "Why are there so many people who stray away from God? Why don't they stay with the Church? Why do they have to be unfaithful, fail to do his work?" Then we added, "When I'm grown, I'm going to be different; no one is going to keep me from really doing something for God in this world." So, we set out on the voyage; all too soon we find ourselves out in the middle of the ocean, inadequately prepared, pointed in a direction we know is wrong, but helpless to get back on the right course.

Many are the dangers which threaten to sink the ship.

Young people look forward to adult life and wish they would hurry and grow up, get started on their careers. It is during this growing-up period that their habits of later life are formed. Oh, how hard it is to change a habit. Once the course is set, it takes a mighty pull on the wheel to change the course, even if there is a known danger directly ahead. And the older one gets the

harder the pull it takes. For that reason childhood and youth are tremendously important times of life. For that reason parents, teachers, pastors, all adults, must be very careful what kind of example they set, what teachings they teach.

There are some years, wonderful years, of young manhood and womanhood when just to be alive, going to school, taking that first job, associating with other young people, getting married, seems to be life itself.

But then the dangers begin, with little waves at first which gently rock the ship, sins which one knows are really wrong, but which can't matter much and seem like a lot of fun. Only a little way farther and serious temptation rears its ugly head. They could be avoided by steering around them, but on we sail. There are temptations to forsake the Church and God; that'sissy stuff; I'm a man now; I am able to sail my own ship. There are temptations to dishonesty, lying, cheating; to desecrate the Sabbath, use God's name in vain, like everybody else does—and well—a man does have to look out for himself; can't be too different or nobody will like you. There are temptations to drunkenness, to uncleanness and impurity sexually, to misuse the body intended for the Temple of the Living God; sand bars, rocks, storms, great waves, all dangerous enough to cause serious damage; yes, to sink the ship and destroy the life.

The worst is that once you are inside dangerous waters it is awfully hard to get back out, and the farther on you sail the more destructive these dangers become. Many lives were once begun in righteousness, innocence and blessedness only to end up in disaster, because there

Not strength enough to resist the temptations of other young people, the world in general and one's own nature, all of which sprang from the devil himself.

There are other dangers below the surface of the water, unseen, deceptive, hidden, which also would wreck the ship. You know, most people would like to appear holy, righteous, God-fearing, church people to the eyes of others; they want it to look like everything is going fine, their ship on a safe course, in quiet waters. But underneath are hidden just as many dangers as those that are out in the open. Perhaps men's secret sins are the worst, because they are hard to detect and root out, sins of envy, jealousy, impure thoughts, evil desires. They can be hidden from the general public, from the congregation, for years, for all time. Then there are the sins of pride and self-righteousness which can wreck the soul of a man and finally sink his ship, just as easily as the open sins of drunkenness and immorality.

Of what I have said so far I want to bring me to the point I want to make. You and I are not able to save ourselves safely through life. There are too many dangers. We must stop and take the Pilot on board, the expert in finding the safe

channel, the one who knows the way, who can safely guide us home.

Jesus Christ, God's Son, our Savior, is that Pilot. Eminently he is qualified as the Pilot of men's immortal lives. He knows the way, because he has already been over the course. Once he was a little child lying helpless in the arms of his mother, just like you and me. He, too, grew to adult life and lived in the midst of other men, subjected to the same dangers and temptations, but he withstood them all, ending his life victoriously, the conqueror of sin and evil, of all that would destroy men's lives. He has taken our place bearing the suffering for sin which we deserve. He is now our Mediator, pleading our cause before the Father in heaven. As Son of God and Son of man he is Pilot, able to guide us through the storms, the waves, and the hidden rocks which lie beneath. He is the chart and the compass.

How foolish to try to live our lives without this Pilot. Surely these 1900 years of history have shown that men cannot resist temptation without him, that they will only continually be evil and think up still more evil unless they let him guide them. Look at your fellow men; can't you see the victory of Jesus Christ in some and the terrible results of sin in others? Look

at yourself; are you on the course that will lead you safely through life? If Jesus is your Pilot, you are, but if he isn't, you know yourself how bitterly evil your heart is, what a guilty conscience you have, how utterly useless your life has become.

Christ stands ready, waiting for your signal to take him on board. In fact he not only stands ready, but he is pleading with you to accept him as your Savior and Pilot. "Look at the mess you are making of your life without me," he says; "you are heading straight for eternal destruction. Come, let me help you; let me show you the way; let me live in your heart. Believe in me, and I'll see you safely home."

Ships which are guided into the harbor by an expert pilot at the end of a long voyage across the ocean are soon safely tied up at the wharf, safe from any more dangers or storms until it is time to sail again. There at the wharf the cargo is discharged. The trip was successful, the purpose served. Any man who has Jesus for his Pilot will some day reach the heavenly home where he will be forever secure, never have to sail again, and with Jesus for his Pilot he will also have served his life's purpose. Then won't it be wonderful to hear Christ say, "Come, O blessed of my Father, inherit the kingdom prepared for you?"

BOOK REVIEWS

(Continued from page 6)

Christian Approach to Philosophy by Warren C. Young. Published by Kampen Press. 252 pages. \$4.00.

The author was born in Canada, ordained by the Baptist Church, earned a doctor's degree at the Boston University and is at present professor of philosophy of religion in Northern Baptist Theological Seminary.

He asserts that his view point as a philosopher is that of a Christian, evangelical rather than liberal, realistic rather than idealistic. This assertion is well substantiated throughout the book.

In thirteen chapters the author reveals the thought pattern of the past

and discusses briefly the thought movement of the present. Abstract argumentation and detailed analysis of the various movements have been avoided. Dr. Young considers his book as an introduction aimed at the level of the college student.

This book can be sincerely recommended not only to college students with Christian preferences but also to pastors who are desirous to renew their interests in philosophy.—M. Jorgensen.

* * *

Nehemiah, the Executive by Stanley Edwin Anderson. Published by Van Kampen. 168 pages. \$2.50.

The author is the director of the Correspondence Department of North-

ern Baptist Seminary of Chicago. He is an ex-service chaplain.

The purpose of the book is to create interest in the Book of Nehemiah. The book is called a practical guide to the solving of pastoral problems in the overseeing of the church.

The book consists of thirteen chapters, each with a striking heading. Each chapter is followed by a list of study questions bearing on the chapter contents and intended for group study and discussion.

It appears that one of the most valuable features of the book is the great number of quotations taken from various sources and the references made to many personalities.—M. Jorgensen.

BY THE FIRESIDE

WITH US ALL THE TIME

We do not honour God by our long faces ... our
austerity.
God wants us to be good—not "goody-goody."
There is quite a distinction.
We must try to make the distinction between worship
and work
and play
less sharp ...
If you can't take God into your recreation
there is something wrong with the way you play.
If, God, for you does not smile,
there is something wrong with your idea of God.
We all believe in the God of the heroic,
What we need most these days is the God
of the humdrum ...
the commonplace ...
the everyday.

The late Dr. Peter Marshall, Chaplain to the United States
Senate.

Those familiar with the glib excuses
people make for not going to church
may be interested in the following
parody, written by a Lake Crystal,
Minn., pastor, and printed in Minne-
sota papers:

"Why I Do Not Attend The Movies
"1. The manager of the theater
never called on me.

"2. I did go a few times, but no one
spoke to me. Those who go there aren't
very friendly.

"3. Every time I go they ask me for
money.

"4. Not all folks live up to the high
moral standards of the films.

"5. I went so much as a child, I've
decided I've had all the entertainment
I need.

"6. The performance lasts too long;
I can't sit still for an hour and three
quarters.

"7. I don't care for some of the
people I see and meet at the theater.

"8. I don't always agree with what I
hear and see.

"9. I don't think they have very
good music at the theater.

"10. The shows are held in the even-
ings, and that's the only time I am
able to be at home with the family."

I AM THE CALENDAR

I am the symbol of time; I represent
the infinite, the eternal, the bound-
less.
I alone of all things combine the past,
the present, and future.

I represent the greatest wealth that
any man can have, and those who
treat me well easily mount the
heights of success.

No letter is ever written, no book ever
printed, no money ever coined, that
does not bear my imprint.

I am the one thing that all mankind
must constantly consult; the one
thing that is universally given the
place of honor in its business houses
and its homes.

I represent reliability, for I alone of
all things am always reliable.

I represent honesty, for I alone of all
things am always honest.

I represent service, for I alone of all
things am always at man's command.

I represent opportunity; for all op-
portunities are centered around me.

I represent life, for I am the thing
that life is made of. I am the cal-
endar.

—Reformatory Pillar.

THEY CARVED THEIR HISTORY

By Ben L. Byer

The Tlingit and Haida tribes of In-
dians, who live in Alaska, made his-
tory by carving their historical events
in wood for future generations to see
and ponder. Their history books were
really long poles carved with odd and
grotesque figures which they set up by
the village. But no written records
were kept, and since memory is fickle,
no one knows what some of the poles

have to tell. In recent years, this
art was in a fair way to be among the
lost arts, until the Forest Service be-
gan an effort to revive it.

Of the more than 500 totem poles
known to have been carved, only a
little more than 100 are in any good
state of preservation. Some of the
are still by the villages, but most of
them have been gathered into Totem
Park. Keeping vigil over a part of
the park is a huge totem that record-
ed an event that is no longer known.

The oyster totem records an event
that is plain. A boy was gathering
oysters and a giant oyster caught his
hand and held it until the incoming
tide drowned the boy. There is the
oyster pictured by a man's face, with
two rows of large teeth. Between the
teeth is the boy's hand. The carver did
a fine job of picturing terror in the
face of the boy and in his wide-open
eyes.

When a totem was to be made,
a large straight tree of soft wood was
selected. This was seasoned and the
bark removed. Then the carver, with
adze and knife, in the use of which
he was well skilled, would picture every
after event until the pole was a long
round record of history. Then it was
set up in front of the village where
all could see. It would be interesting
to know how they taught history. Per-
haps they gathered the boys and girls
near the pole and explained the events
up and down the pictured shaft.

It is to be hoped that the Forest
Service succeeds in interesting some
of the younger members of the tribes
in keeping up the custom, for nothing
like it has ever been known in any
other part of the world.

—Gospel Herald

A meek little man in a restaurant
timidly touched the arm of a man
putting on a coat. "Excuse me,"
he said, "but do you happen to be Mr.
Smith of Newcastle?"

"No, I'm not!" the man answered
impatiently.

"Oh—er—well," stammered the first
man, "you see, I am, and that's why
I'm overcoat you're putting on."

After a sermon one day by Bishop
Sunday, a woman asked him, "I
wonder if you can help me? I have a
terrible habit of exaggeration." "Cer-
tainly, madam," replied the evangelist,
"just call it lying!"

NEWS AND NOTES

(Continued from page 2)

lated, Mr. Nielson reported. He said
ners of Fillmore County in Minne-
gave five carloads of shelled
the largest gift from any single
nty.
ther states where the Lutheran ap-
has been successful include Ne-
ka, Illinois, South Dakota, Mon-
Washington, Ohio, Kansas, Iowa,
th Dakota, and Texas.

Monroney Blasts Sunday Sales in Washington

Washington, D. C.—Senator A. S.
(R-Okla.) Monroney (D-Okla.), in a
late speech, criticized Washington
mess houses which hold bargain
sales on Sunday. He said that if the
practice is not curbed voluntarily by
merchants he will consider introducing
legislation to halt it.

displaying four full-page advertise-
ments from Washington newspapers
announcing the Sunday sales, Sen.
Monroney told his colleagues that he
was Washington will be "turned into
Baghdad on the Potomac."

The Oklahoma lawmaker said he
hoped Congress would not find it nec-
essary to enact "blue laws" for the
District of Columbia but he is becom-
ing "very apprehensive" over the grow-
ing tendency "to turn the Sabbath into
another bargain shopping day."

Since the founding of this nation,"
he declared, "the Sabbath has been a
day of rest, of worship, of family as-
surance, and of outdoor recreation.

He charged that the bargain days
being promoted by merchants who
want to get the jump on other busi-
ness houses that choose to observe the
nation's religious habit of honoring
Sunday as a day of rest."

Senator Olin D. Johnston (D-S. C.)
condemned Senator Monroney's speech.
When a nation forgets to honor God,
only a short time before it is de-
stroyed," Sen. Johnston said.

YOUR Lutheran HERITAGE

**PERSEVERANCE... Overcoming past misfortunes
in continuing to prepare for a better future...
Then... NOW... Tomorrow!**



Overcoming physical setbacks in thousands of cases is just part of the wonderful program being carried on in Lutheran hospitals all over the land!

It takes everlasting perseverance to overcome physical misfortunes, perse-
verance on the part of both the patient and the staff aiding that patient.
But, in each successful experience, that same perseverance brings a re-
ward that thrills all who have been associated with it.

Here at Lutheran Mutual, we witness the wonderful perseverance shown
by many of our policyholders in building a sound financial future for their
loved ones. They have availed themselves of the many different types of
insurance designed for every Lutheran need.

Lutheran Mutual

LIFE INSURANCE COMPANY

HOME OFFICE * WAVERLY, IOWA

How can I make certain of funds for ☐ family security
Name _____ Age _____ ☐ education
Street _____ ☐ retirement
City _____ State _____ ☐ mortgage payment

Nebraska
FORD VAN LINES.
MOVING SERVICE ANYWHERE
Local Agent: MRS DAN GREENO
LEGE HILL, BLAIR, NEBRASKA
Phone 2727

GUYER AND HANSEN
LOANS
INSURANCE — REAL ESTATE
Successor to N. T. Lund Co.
Blair, Nebraska
Guyer P. V. Hansen

THE DANISH TRAVEL AGENCY

Overseas Passenger Bureau, Inc.

ELSE P. SEHESTED, Gen Mgr.

35 WEST 53RD STREET
NEW YORK 19, N. Y.



Telephones:
Circle 5-6146-6147

Reservations for All Ship and Air Lines
Tours Arranged. Hotel Reservations Made.
Information Free. All Details Can Be Arranged by Mail
TRAVEL TO DENMARK

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	F
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	658
Previously acknowledged	104315.33	8582.85	33344.75	10688.86	24865.84	4346.11	1038.12	21
Cedar Falls, Ia., Nazareth Luth. Church	350.00	50.00	125.00		100.00			
Farmington Luth. Sunday School	116.86	56.86			25.00	25.00	10.00	
Culbertson, Mont., Mr. and Mrs. Jorgen Smith of Ebenezer Church, Mc- Cabe, Mont.	10.00							
Albuquerque, New Mexico, Soren Christensen of United Luth. Church, Flaxton, N. Dak.	150.00		50.00		50.00			
Coulter, Ia., Nazareth Luth. Church	450.00	50.00	150.00	50.00	100.00			
Mason City, Nebr., Zion Luth. Church, offering at S. S. Christmas pro- gram	26.50	26.50						
Kankakee, Ill., Trinity Luth. Church	66.00	10.00			25.00	24.75	6.25	
Kankakee, Ill., in memory of Mrs. (Rev.) N. Bentsen: N. H. Bendiksen, Mr. and Mrs. Marjane Johnson, Miss Mary Jensen, Trinity Mission Circle, Dr. and Mrs. Schofield each \$2, Trinity Luth. Church \$10, Trinity Ladies Aid \$5, Miss Anna Frandsen \$1	26.00							
Racine, Wis., the Kyushu Society	30.00					15.00	15.00	
Kenmare, N. D., Nazareth Luth. S. S., for our two Children's Homes	161.00	161.00						
Dannebrog, Nebr., the Luth. Church	295.00	25.00	75.00	25.00	75.00	25.00	5.00	
Brooklyn, Wis., Brooklyn Luth. Ladies Aid for Elim Home, Elk Horn	10.00	10.00						
Luverne, N. Dak., the Luth. S. S.	38.27	38.27						
Westby, Mont., Mrs. Wm. Petersen in memory of her mother	5.00		5.00					
Kennard, Nebr., Emmaus Luth. Church	176.31	26.31	50.00		50.00			
Exira, Ia., Exira Luth. Church	132.36							
Neenah, Wis., Our Savior's Luth. Church	1100.29	137.00		235.00	36.29	69.00	14.00	
Cordova, Nebr., Our Savior's Luth. Church	19.60							
Hampton, Nebr., Immanuel Luth. Church	38.45	8.45	15.00		15.00			
Bowbells, N. Dak., Bethlehem Luth. Church	66.39	39.44						
San Francisco, Calif., Mrs. Stephanie Segard	40.00				20.00	10.00	10.00	
Luverne, N. D., Luverne Luth. Church	19.55							
Geneva, Minn., the Community Luth. Church	62.40		32.40		20.00			
Graettinger, Ia., St. Paul's Luth. Church in memory of John Jacobsen	32.00				20.00	12.00		
Washington Island, Wis., Trinity Luth. Church	100.00	25.00	25.00	10.00	40.00			
Flint, Mich., Mrs. Theodora M. Olsen	2.00				2.00			
Sidney, Mich., Immanuel Luth. Church	9.75	9.75						
Morgan, Minn., Bethany Luth. S. S., divided equally between the two Children's Homes	27.25	27.25						
Oyens, Ia., Gethsemane Luth. Church	17.70							
Mason City, Nebr., Zion Luth. Church	25.15			25.15				
Superior, Nebr., Miss Edna A. Jensen of Bethel Church, Abdal	4.00					4.00		
Waukesha, Wis., Chaplain and Mrs. Laurits H. Pedersen in memory of Pastor and Mrs. H. W. Bondo	20.00		20.00					
Coulter, Ia., Nazareth Luth. S. S.	116.76	116.76						
Humboldt, Ia., the Dorcas Ladies Aid	95.00	20.00	25.00			15.00	10.00	
Rutland, Ia., Rutland Luth. S. S. offering	43.72	43.72						
Cushing, Wis., Cushing Luth. Church	5.00				5.00			
West Branch, Ia., Bethany Luth. S. S.	35.00	35.00						
Audubon, Ia., Pastor and Mrs. M. P. Bollesen	10.00		5.00		5.00			
Audubon, Ia., Pastor and Mrs. M. P. Bollesen in memory of Mrs. M. C. Jensen-Engholm, Pasadena, Calif.	5.00							
Cedar Falls, Ia., Nazareth Luth. S. S., Christmas offering for our two Homes	81.81	81.81						
Chicago, Ill., Golgotha Luth. S. S.	1070.24	1070.24						
Mendota, Ill., Miss Esther Andersen of Emmaus Church, McNabb in memory of Mrs. Rev. N. Bentsen	3.00		3.00					
Green Bay, Wis., Bethel Luth. S. S., Christmas offering	37.37	37.37						
Laurel, Nebr., S. S. of Gethsemane Church, Christmas offering	42.00	42.00						
Cushing, Nebr., St. John's Luth. Church, Christmas offering	31.68	31.68						
Plainview, Nebr., Bethany Luth. Church Christmas offering	60.00				60.00			
Winnetoon, Nebr., Bethesda S. S. Christmas offering	20.00	20.00						
Atlantic, Ia., St. Paul's Luth. Church	400.00		200.00		100.00			
Kansas City, Kan., Westwood Luth. S. S.	200.00		100.00		50.00			
Racine, Wis., Our Savior's Luth. Church	625.00	340.00		80.00		170.00	35.00	
Brush, Colo., All Saints Church	38.45	38.45						
Brookville, Minn., Brookville Ladies Aid	50.00	25.00			25.00			
La Grange, Ill., Mrs. Th. Jersild	40.00							
Norma, N. Dak., Zion Luth. Church in memory of Theo. Jensen	38.00			38.00				
Norma, N. Dak., Zion Luth. Church	9.40					4.70	4.70	
Norma, N. D., Zion Church S. S., Christmas offering	29.64	29.64						
San Francisco, Calif., Ansgar Luth. Church	100.00		40.00		30.00			
Omaha, Nebr., Pella Luth. S. S.	34.20				34.20			
Oconto, Wis., Immanuel Luth. Church	44.00		30.00					
Aurora, Colo., St. Mark's Luth. Church	103.27	3.27	40.00		30.00			
Trufant, Mich., St. Thomas Luth. Church	33.00							
Greenville, Mich., St. Paul's Luth. S. S.: Sunday School and Bible Class \$48.62, parents and friends \$68.91	117.53	117.53						
Sidney, Mont., Brorson Luth. Church	28.70	28.70						
Atlantic, Ia., St. Paul Luth. Mission Society	25.00				25.00			
Elk Horn, Ia., Danish Ladies Aid in memory of Nels Clemmensen	5.00				5.00			
Elk Horn, Ia., Danish Ladies Aid	71.00	11.00	15.00			15.00	15.00	
West Branch, Ia., Bethany Luth. Mission Society	25.00		25.00					
Ringsted, Ia., St. Paul's Luth. Willing Workers	95.00		95.00					
The Danish Brotherhood in America	421.50	421.50						
Jacksonville, Ia., Bethlehem Luth. Church	600.00		200.00		214.40			
Ruskin, Nebr., Bethany Luth. Church	446.35	46.35	150.00	50.00	100.00			
West Branch, Ia., Bethany Luth. Church	67.31	67.31						
Irene, S. D., Turkey Valley Luth. Church, contents of Birthday Bank	9.25					9.25		
Blooming Prairie, Minn., Trinity Luth. Church	96.55		36.55		30.00			
Blooming Prairie, Minn., members of Trinity Luth. Church in memory of Harvey H. Hansen: Mr. and Mrs. Victor Frey, Mr. and Mrs. Al- bert Roby, Mr. and Mrs. Burton Dahle, Mr. and Mrs. Kenneth Han- sen and Mr. and Mrs. John Jensen	5.00			5.00				
Blooming Prairie, Minn., in memory of Hans C. Jorgensen from friends	5.00				5.00			
Omaha, Nebr., Pella Luth. S. S. Christmas offering	42.02	42.02						
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church	25.00							
Omaha, Nebr., Pella Luth. Church	600.00	50.00	200.00	50.00	200.00	25.00		
Oshkosh, Wis., Our Savior's Luth. Church	150.00		75.00		45.00			
Oshkosh, Wis., Our Savior's Luth. S. S., for Nov. and Dec. \$20, Christ- mas program \$43	63.00	63.00						
Viborg, S. D., Bethany Willing Workers in memory of Eugene Larsen	2.00				2.00			
Sleepy Eye, Minn., Rev. and Mrs. A. V. Neve	5.00				5.00			
Sleepy Eye, Minn., Trinity Luth. Church in memory of Owen Peterson	7.00				7.00			
Sleepy Eye, Minn., Trinity Luth. Church	83.19	3.19	40.00	20.00		20.00		
Sleepy Eye, Minn., Trinity Luth. Church, Christmas offering	102.72				52.72			

TOTAL

114442.82 | 12069.22 | 35171.70 | 11277.01 | 26474.45 | 4789.81 | 1163.07 | 234

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	N.L.C. and L.W.A.	Gen. Fd. Foreign Missions
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	72933.96	10413.20	6767.23	9408.76	9854.11	787.16	203.26	35197.24	303.00
Los Angeles, Calif., Olivet Evening Guild, for Naran Saren	175.00			175.00					
Blair, Nebr., Miss Ruth Lund	100.00							100.00	
Albuquerque, New Mexico, Soren Christensen of United Luth. Church, Flaxton, N. Dak.	300.00	100.00	100.00		100.00				
Madison, Wis., the Kyushu Society	30.00		15.00	15.00					
Los Angeles, Calif., Mr. and Mrs. Curtis Wright in memory of Mrs. Jens Jensen, Eugene, Ore.	10.00				10.00				
Lincoln, Nebr., the Luth. Church	65.00							65.00	
Dubuon, Ia., Mr. and Mrs. Walter Thomsen in memory of Art Steen	5.00							5.00	
Lincoln, Ia., Rev. J. E. Jacobsen, refund for outfit allowance	100.00				100.00				
Lincoln, Nebr., J. C. Henriksen	500.00	100.00	100.00	100.00	200.00				
Lincoln, Ia., Exira Luth. Church	50.00							50.00	
Lincoln, Wis., Our Savior's Luth. Church	65.21			65.21					
San Francisco, Calif., Mrs. Stephanie Segard	65.00		20.00	10.00		20.00		15.00	
Lincoln, N. D., Luverne Luth. Church	60.12							60.12	
Laupaca, Wis., Trinity Luth. W.M.S.	26.08							26.08	
Laupaca, Wis., Trinity Luth. S. S.	172.76							172.76	
Laettinger, Ia., St. Paul's Luth. Church in memory of John Jacobsen	5.00		5.00						
Lincoln, Calif., St. Paul's Luth. S. S. for LWA Relief	162.90							162.90	
Washington Island, Wis., Trinity Luth. Church	277.91	25.00	25.00	25.00	25.00			177.91	
Washington Island, Wis., Trinity Luth. Church in memory of Martin Lange	25.00		25.00						
Lincoln, Nebr., Our Savior's Luth. Church	19.00							19.00	
Lincoln, Ia., St. Paul's Luth. Church	133.35							133.35	
Lincoln, Ia., St. Paul's Luth. S. S.	7.13			7.13					
Lincoln, Ia., Pastor and Mrs. E. Romer of the English Luth. Church, Avoca	2.00							2.00	
Lincoln, Nebr., the Luth. S. S.	38.00	19.00	19.00						
Lincoln, Mo., Highland Park Luth. Church for LWA Student Center	28.20							28.20	
Lincoln, Ia., the Dorcas Ladies Aid	60.00	15.00	15.00	15.00	15.00				
Lincoln, N. D., United Luth. Church	26.00							26.00	
Lincoln, Branch, Ia., Bethany Luth. Sunday School	12.00							12.00	
Lincoln, Nebr., Mr. and Mrs. Ove T. Anderson	10.00		10.00						
Lincoln, Wis., Mr. and Mrs. Herbert A. Christensen	75.00	25.00	25.00	25.00					
Lincoln, Nebr., Bethany Luth. Church	164.70							164.70	
Lincoln, Wis., Our Savior's Luth. Church	264.03							264.03	
Lincoln, Ia., Bethlehem S. S.	71.72		71.72						
Lincoln, Calif., Mr. and Mrs. A. Mack	5.00	5.00							
Lincoln, Colo., St. Mark's Luth. Church	30.00	10.00	10.00	10.00					
Lincoln, Mich., Mr. and Mrs. Carl E. Christiansen	60.00	10.00	10.00	10.00	10.00	10.00	10.00		
Lincoln, Mich., North West Trinity Luth. Church	68.00	17.00	17.00	17.00	17.00				
Lincoln, Mont., Brorson Luth. Church	2.00							2.00	
Lincoln, Wis., Our Savior's Ladies Aid for Life Membership for Nellie Hansen, Cedar Grove, Wis.	6.75		6.75						
Lincoln, Nebr., Bethany Ladies Aid for Margaret Nissen	10.00				10.00				
Lincoln, Ia., St. Paul's Luth. Mission Society	100.00	25.00	25.00	25.00	25.00				
Lincoln, Ia., Danish Ladies Aid, for Parkjuli	10.00			10.00					
Lincoln, Ia., Danish Ladies Aid	75.00	15.00	15.00	15.00	15.00			15.00	
Lincoln, Branch, Ia., Bethany Luth. Mission Society	55.00		15.00	15.00				25.00	
Lincoln, Ia., St. Paul's Luth. Willing Workers	95.00	23.75	23.75	23.75	23.75				
Lincoln, Nebr., Mr. and Mrs. L. M. Andersen	40.00							40.00	
Lincoln, Nebr., Mr. and Mrs. L. M. Andersen in memory of Mrs. Nellie Goldbeck	20.00			20.00				105.85	
Lincoln, Ia., United Ev. Luth. Church	105.85								
Lincoln, Colo., Altura Luth. Sunday School	60.25	60.25							
Lincoln, Prairie, Minn., Trinity Luth. Church	53.00							53.00	
Lincoln, Ws., Trinity Ev. Luth. Church	100.00							100.00	
Lincoln, Wis., the W.M.S. of St. Mary's Luth. Church	165.00	25.00	25.00	25.00	25.00	15.00		50.00	
Lincoln, Wis., Our Savior's Luth. S. S.	17.75		17.75						
Lincoln, Calif., Mr. and Mrs. Borge Nielsen \$2, Mrs. Annie Hansen \$2, in memory of Bruce Stine	4.00		4.00						
Lincoln, Groves, Mo., Bethany Luth. Church	130.35							130.35	
TOTAL	77253.02	10888.20	7367.20	10016.85	10429.86	832.16	213.26	37202.49	303.00

CHURCH AND SCHOOL DEVELOPMENT DRIVE

	Total Received	Dana Building Fund	Church Extension Fid.
Previously acknowledged	214582.95	128676.05	85906.90
Blair, Nebr., Miss Ruth Lund	75.00	75.00	
Lincoln, Wis., the Kyushu Society	25.00	25.00	
Total	214682.95	128776.05	85906.90

PLEASE NOTE: In the Ansgar Lutheran a short time ago there was a gift of \$1.00 to the Santal Mission in memory of Peter H. Andersen, Elk Horn, Ia. It should have been Mrs. Peter P. Andersen instead.

There was also a \$6.75 Life Membership for the Japan Mission (for Dr. Winther's work) for Mrs. Marius Ohlsen (instead of Mrs. Marius Hansen) from her 3 daughters S. Booker, E. Lorentzen and M. Coultry.

Received with thanks.

Blair, Nebr., Dec. 31, 1954.

H. J. Hansen, Treas.

BOOK REVIEWS

Devout Life, by B. Meyer, Baker Book House, 191 pages, \$2.00.

This book contains twenty meditations on the Sermon on the Mount. The messages are scholarly, devotional, and practical as one would expect from the well-known author. The language is simple, clear, and easy to

read. Any thoughtful layman and pastor can read this book with benefit. "To be poor in spirit is to be vacant of self and waiting for God . . . to confess that thou art nothing, but that Christ is all; to know that thou canst do nothing effective to bless them, but that Christ can, and will, do it by thee—that is the secret of this poverty of spirit which unlocks the treasures of the Kingdom of Heaven." "The way to purity is by love." "We must guard

our life in secret as our most sacred jewel." Prayer must be reverent. "Let it be remembered that the mercy seat is a throne, and the Father a Great King." "We do not work to be saved; but being saved, we work." Some of the chapter headings are: Lighted to Shine, The Disciple's Use of Money, The Royalty of Our Life, etc. There is much keen insight, careful observation, and reverent application in this book.—K. R. Jensen.

New Edition

DANSK NYTAAR 1955

An Annual in the Danish Language,
edited by Dr. Paul C. Nyholm.

The first edition of 3500 copies was completely sold out. A new limited edition will be ready within a few days. If you want a copy send your order TODAY.

DANSK NYTAAR 1955 has had an unusually fine reception. Here are some excerpts from press reviews and letters:

JEAN HERSHOLT: Upon my return from the fairy-like flight over the North Pole I received DANSK NYTAAR, and I have immediately acquainted myself with it. This beautiful and interesting annual ought to find its way into all Danish homes in USA and Canada.

LAURITZ MELCHIOR: I will do my part that DANSK NYTAAR may bind our two beloved nations still closer together.

Editor AXEL H. ANDERSEN in "Midwest Scandinavian": It is not too much to say that the present adventure in a Danish language annual is the most extensively qualified in many years.

Editor GEORG STRANDVOLD, "Decorah-Posten": It seems to me that DANSK NYTAAR 1955 is the most complete and in every respect most comprehensive annual that has ever appeared among Danes in America.

180 pages 125 pictures 38 authors

\$1.00

postpaid everywhere.

Lutheran Publishing House
200 S. Fifth Street
Blair, Nebraska

Please send me the following:

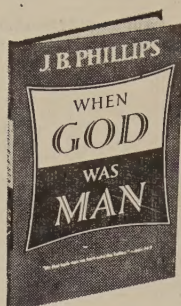
- Dansk Nytaar
- When God Was Man
- Fly With Me to India
- Love Speaks from the Cross
- I Was Sick

I enclose \$—— C.O.D.— Charge—

Name

Address

BOOKS FOR WINTER READING



When God Was Man

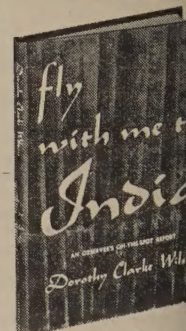
By J. B. Phillips

In these seven chapters we find a clear, vivid picture of Jesus Christ, the man who was also God. We hear with new clarity his teachings—and discover what it means to be truly good, honest, pure in heart. We thrill once more to his simple appeal, "Follow me." And we understand with the author, that his way still lies open for those who will dare to follow him. 64 pages. \$1.00

Fly with Me to India

By Dorothy Clarke Wilson

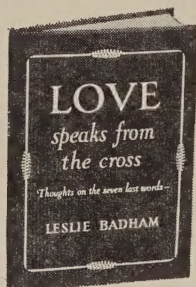
The fascinating account of a trip to modern India—and of the many strange and moving adventures that befell an American in this land of turmoil and change. Mrs. Wilson has recorded it all faithfully—the sometimes hilarious, sometimes heartrending incidents that took place in a country whose future may be as important to us as that of America itself. Illustrated. 128 pages. \$2.00.



Love Speaks from the Cross

By Leslie Badham

Seven meditations on Jesus' last words from the Cross. Through them we see into the mystery and wonder of Christ's great love—learn to bring it into our own lives—discover its power to transform and redeem. Here, in the climax of Christianity, we find fresh understanding of redemption, firmer assurance of immortality—and powerful, world-changing, personal faith as we turn to Christ for spiritual renewal. 64 pages. \$1.00



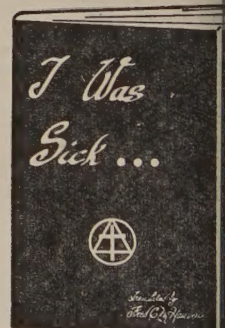
I Was Sick

Translated by Fred C. M. Hansen

"This little pocket-sized devotional book is most unusual. It is written by Christian physicians from the Scandinavian countries. Some of these consecrated laymen were themselves victims of chronic illness. Four sections of the book speak to four conditions of the sick: "In God's Waiting Room" is addressed to those waiting for diagnosis or operations. "Under God's Treatment" is meant for patients who are in the midst of their suffering. "God's Post Treatment" is designed for convalescents. "Dismissed for Service" is meant for those who have found their way through. Here religion gets down into life. No empty phrases or pious platitudes clutter up this excellent volume. For pastors, shut-ins, and for a fine gift for your physician."

Wilson C. Egbert in *Lutheran Standard*

Price: \$1.50 each; 6 copies, \$7.50.



Lutheran Publishing House

200 S. Fifth Street

Blair, Nebraska



DEC 54

OHIO 6 SHAWNEE
COLUMBUS 9 OHIO
CAPITAL UNIVERSITY
SEMINARY LIBRARY